

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

O. S. MURRAY, EDITOR AND PROPRIETOR.

BRANDON, WEDNESDAY, DECEMBER 21, 1836.

VOL. IX. NO. 13.

TERMS.

The VERMONT TELEGRAPH is published weekly, at \$2.00 a year, payable within four months—after four months and within eight months—after eight months and within the year \$2.50—after the close of the year, to rise in this ratio.

To companies who receive twelve or more copies in one bundle, and pay within four months, at \$1.50—after four months and within eight months—after eight months and within the year \$2.00—after the close of the year, to rise in this ratio.

Agents, who procure and pay for six subscribers, are entitled to the seventh copy gratis.

No paper to be discontinued until arrears are paid, except at the discretion of the publisher.

All letters, to secure attention, must come postage paid.

EDUCATION.

Further Extracts from Wadd's Report on Manual Labor.

III.—ITS MORAL EFFECT WOULD BE PECULIARLY HAPPY.

This follows as a legitimate inference from principles which have been already discussed at length in this communication. The testimony upon this point, from all the manual labor schools in the country, is most explicit; and if inserted here would fill many pages. I select from the mass, the three following, on account of their brevity.

"The moral character of our school has been singularly favorable, and we mention it because we believe the system of connecting manual labor with scientific pursuits has had no small share of influence. There have been no cases of dissipation for disorderly conduct, and not an instance in which any thing more than gentle admonition was required; no strife or contentions with each other, and no complaints about fare. A private family of brothers of the same blood, under the same paternal roof, could not present, in the main, a more harmonious society than our beloved institution."—*Report of Teachers of Oneida Institute, Whitesboro', N. Y.*

"The result is most happy in its influence on piety, and operates most effectually as a test of character."—*Rev. Mr. Clemons, Principal Manual Labor School, Wilmington, Del.*

"The moral influence of the system is salutary and powerful. The difference between this and the common system in respect to the ease with which the students are governed, (if government it may be called,) is truly remarkable."—*J. H. Coffin, Esq., Principal Manual Labor School, Greenfield, Mass.*

IV. It would furnish the student with important practical acquisitions.

A practical acquaintance with agriculture and gardening with some knowledge of mechanical employments, and skill in the use of tools, are accomplishments more than convenient to every man whatever his station in life; accomplishments befitting the nature of our government, and the character of a republican people.

"Who would not wish for the capacity to help himself, on a thousand little occasions, at home and abroad, when a familiar acquaintance with the use of common mechanical implements, would enable him to avoid those many vexations which are wont to arise from the absence of mechanics and their want of punctuality; which are so precisely suited to annoy the very persons who take the least care to provide against them."—*President Humphreys, St. John's College, Annapolis, Md.*

V. It would promote habits of industry.

Habit is formed by the repetition of single acts. To be constantly employed is to be forming a habit of industry. Constant occupation is the peculiarity of the manual labor system.

VI. It would promote independence of character.

Exercise is the universal law of improvement for the faculties of the mind, as well as the powers of the body. If the memory is to be improved it must be exercised. If scope is to be given to the imagination, stability to the judgment, and energy to the reasoning powers, the object can be accomplished only by the exercise of the several powers. Giving enlarges benevolence; daring increases courage; enduring augments fortitude; and self-reliance promotes independence.

Independence is an intelligent reliance upon one's own resources. If we would develop this principle we must call it into action; and how shall it be called into action except by creating a necessity for its action by throwing the individual upon his own resources; thus not only developing but multiplying them? That system, then, by which the student can support himself with the least amount of aid from others, is manifestly better calculated than any other to promote independence of character. This, the manual labor system accomplishes.

When will a child learn to walk if it is never set upon its feet? He who bears all his weight upon others is in a fair way to become a cripple; and he must either lose his legs or throw away his crutches.

"I cannot here omit particularly noticing a quality of the manly character which our effeminate education is continually rendering more scarce. This is a certain self-confidence in our own powers, which prevents us from crying out for help, or falling into despair on every trifling occasion—a quality which must be at the bottom of every great or little enterprise, and which is indispensably necessary to enable us as men and citizens to preserve a certain independence."—*Salzman.*

RELIGIOUS MISCELLANY.

For the Telegraph.

Mr. Editor:—The New-England Sabbath School Union, though formed nearly a year ago, has received no contributions to its treasury, till quite recently.

This has arisen from the fact that till within a few months it has had no Secretary to commence its operations, nor depository to excite an interest in its existence. But an arrangement has lately been made by which the depository of the Massachusetts Baptist Sabbath School Union, with all its concerns, has been transferred to the New-England S. S. Union. The former will discontinue the work of publishing, but will still exist as an auxiliary to the latter. The New-England S. S. Union will commence the publication of S. S. books as soon as the requisite amount of funds shall be obtained. It is hoped that the friends of Sabbath Schools will with one accord make vigorous and liberal efforts to furnish the Union with the facilities for carrying into successful operation its benevolent designs in the promotion of the S. School interest. In this work we anticipate the co-operation of all the New-England States, and not only these but our brethren in other States, we expect will aid us in this work. Let it be remembered that this is now the only Sabbath School Union of our denomination in the United States, engaged in the work of publishing S. S. books. Is it not the duty of the 527,000 Baptists of this country to have at least one establishment for the publication of such books? Is it not manifestly for their interest to endow and sustain such an institution? Will it not greatly increase the prosperity of their churches and S. Schools? Do they wish this enterprise to succeed? Then let their prayers and their alms in its behalf come up as an acceptable memorial before God. By a late paper I perceived that when a subscription was opened a few weeks since in the city of New-York for the establishment of an Episcopal College in Missouri, the requisite sum of \$20,000 was subscribed in twenty days. This was truly a noble example of liberality, worthy of imitation. And now when it is proposed to raise \$20,000 for the publication of S. School books may we not anticipate from our denomination a similar spirit of liberality? Will it be said that this sum is too large—that in these hard times it cannot be obtained? Such may be the plea of some, but not of those who devise liberal things. No! God has endowed our churches with too much wealth to admit of such an excuse. They have the means, and nothing is wanting but a disposition to employ them. Some churches are alive and doing much to advance the cause of S. Schools. Others are too indifferent, and need to be reminded of their obligations to Him who will soon demand an account of their stewardship.

Dear friends, you are earnestly solicited to attend to this subject. Remember that you are the Lord's. You have been bought with a price. All you have owe to him in gratitude for his unmerited goodness. It should be your delight, as it is your duty, to consecrate your substance to his cause. He demands it as an expression of your love. "He who for your sake gave his Son, asks you for his sake to give of your worldly substance to the cause of human happiness. He asks you, Christian, to cast in your mite into that treasury into which he hath given his Son and poured all the blessings of his grace. Be thankful, though you may have but little with which to present him. Practice self-denial, that you may make that little more. Seek out the right objects for it, the objects which you deem to be the dearest in his sight. Give to them all you can, for could you give ten thousand times more, your obligations would go on increasing infinitely faster than your gifts. Give under a grateful sense of your obligations, and you will feel that giving itself is a benefit, that it is an act in which you receive more than you render."

But what will be the result, if you turn away from the calls of christian benevolence? Will it inspire at the close of life your departing spirit with peace, or plant your dying pillow with thorns of bitter regret? If you refuse to obey, when Christ calls for a portion of your property to support his cause, can you expect him at last to say well done, good and faithful servant, enter thou into the joy of thy Lord!

May the coming of that day find you prepared to meet your Judge in peace.

S. S. MALLERY, Secretary.
Boston, Nov. 17.

REVIVAL IN ENGLAND.—The question has recently been proposed to us with considerable earnestness—What is the usual effect of the diffusion of Temperance principles upon the Christian church? This enquiry we shall answer by requesting the special attention of our readers to the following truly interesting communication, from one of the most zealous and excellent friends of the temperance cause in the empire. It is to be observed, that Haworth is a populous manufacturing place, in the neighborhood of Keighley, in the West Riding of Yorkshire. It has recently been the scene of vigorous Temperance operations, carried on in connection with the friends at Wilsden; and with sincere pleasure we add, that the incumbent of the place, the Rev. Mr. Bronte and both the Baptist ministers, the Rev. Messrs. Saunders and Winterbottom, are advocates of the society. It is necessary also further to state, that the principle adopted in this vicinity is that of abstention from all the agents of intemperance. The following is the pleasing communication of Mr. Nicholls:

"A delightful revival of religion has been going on for some weeks in Haworth and its neighborhood. Mr. Saunders has about sixty inquirers. He baptized and received into his church eleven yesterday, (March 6,) the first fruits. And in administering the ordinance before a crowded congregation, he testified to the value of the Temperance Society in having rescued two of them from the depths of drunkenness, and a third from intemperate habits. The other denomination participate in the zeal and increase. There is a general crying out, 'What must I do to be saved?' Confession, repentance, gratitude, and love abound among us. The meetings, which frequently commence at five o'clock in the morning, and at night do not separate until ten or eleven, are always full, and the people reluctant to go away. Several other reformed drunkards are attending the means of grace, and beginning to pray. The public houses and Jerry-shops are eclipsed by the glorious sun of righteousness. O cease not your efforts, till Christians know their duty to their Savior, and conspire against those bulwarks of iniquity and infidelity—those whirlpools of perdition!"

We shall not weaken the impression of this heart inspiring communication by any remarks of our own. Immortal thanks be given to the ever-blessed God for rendering the Temperance Society, under his own blessing, the means of thus enlarging his spiritual empire and promoting his eternal praise!—*London Temperance Penny Magazine.*

The Methodist Episcopal Church in this City is enjoying, at the present time, a great refreshing from the presence of the Lord. Deep solemnity has marked the countenances of most of the congregation for several weeks; and the word preached, during that time, has been attended with apparently great effect. Very many whose love had waxed cold, have been aroused to see their short comings, and have been enabled to say, 'Thou hast restored to me the joy of thy salvation.' Some have professed the blessing of Holiness: others are seeking this with great earnestness.—Between twenty and thirty have been converted, among which are several Sabbath School children. Indeed at an inquiry meeting, appointed particularly for this interesting class, more than forty were present.

A series of meetings have been appointed, which it is hoped, will result in the furtherance of the blessed work.—*Journal.*

The following is an extract of a letter from bro. C. Sibley, dated Saco, November 21, 1836.

"As to religion, the most important of all subjects, it is generally thought to be rather low in this place; yet some mercy drops have fallen upon our thirsty Zion. More than a usual seriousness has been manifested among some of our congregation for a few months past, more especially the members of our Bible Class and Sabbath School, some of whom have found peace in believing.

We have been permitted to visit our consecrated Enon four times in the last four months; and ten willing converts have followed with delight the footsteps of their Lord. Several more have indulged hope who have not yet put on Christ; and others are now anxious.

We earnestly solicit an interest in the prayers of all who have access to the Throne of Grace, that we may have a powerful and glorious work of the Holy Spirit among us."—*Zion's Advocate.*

Bring forth, therefore, fruits not for repentance.—Mat. iii. 8.

"I pay more particular attention," says Mr. Booth, "to people's lives than to their deaths. In all the visits I have paid to the sick during the course of a long ministry, I never met with one, who was not previously serious, who ever recovered from what he supposed the brink of death, who afterwards performed his vows and became religious, notwithstanding the very great appearance there was in their favor when they thought they could not recover."

DESIGNATION OF MISSIONARIES.

On Sabbath evening last, at Park-street Meeting-house, in this city, an unusually large number of missionaries—thirty-two in all—were set apart to foreign service, under the patronage of the American Board. They are all destined to the Sandwich Islands, and are expecting to sail in the course of the present week.—Their names are as follows:—

Rev. Isaac Bliss, Daniel T. Conde, Rev. Mark Ives, Rev. Thomas Lafon, M. D., Dr. Seth L. Andrews, Messrs. Amos S. Cooke, Wm. S. Van Duzee, Edward Bailey, Abner Wilcox, Horton O. Knapp, Charles McDonald, Edwin Locke, Bethuel Munn, Samuel N. Castle, Edward Johnson, and their wives. Also, Miss Marcia M. Smith, and Miss Lucia G. Smith.—*Christian Watchman.*

The Editor of Zion's Herald suggests that Episcopalians "join" the Methodists and adds "we have no doubt, that whenever the Protestant Episcopal Church applies to the Methodist Episcopal Church, for the terms upon which they may be admitted among us, their application will be courteously received, and a respectful reply given."

A fine opportunity this, for our Episcopal brethren to exemplify their desire for Christian union.—*Christian Watchman.*

DAY OF FASTING AND PRAYER.—The Illinois Baptist Convention, at its recent session, passed the following resolution, which had been previously agreed on by several associations:

Resolved, That in view of the low state of religion generally through our country, it be urgently recommended to our brethren, (and the delegates feel themselves pledged specially to bring this subject before the churches,) to hold a season of special fasting, humiliation, confession and prayer, on the last day of the year, Dec. 31.

The above we regard as very appropriate. It would be well for many others, and perhaps the churches in general of all denominations, to observe such a season. If we mistake not, there is occasion. *Ed. Buff. Spect.*

"**LOVE ALL.**"—In a recent number of the Christian Advocate and Journal, we find an account of a revival in South Carolina, from the pen of J. C. Postell, that Methodist minister who thinks that slavery is "an ordination of God." He gives the following account of the conversion of a Jew or a Catholic, we cannot tell which from this account:

"Among the number converted and received in the church, is one worthy of notice; an old Jew, from Hungary, who had been raised a Catholic. The first love feast he attended after joining, he rose among the last to speak for God; and although his accents were broken and unintelligible, his tears and gestures were expressive. He was understood to say, in conclusion, 'You hab de Holy Ghost warm in de heart, den you can luv man, an' horse, an' cow! Yes; you can luv all!' I have never seen a plainer evidence of conversion in all my life."

And thus it appears from Mr. Postell's admission, that when the "Holy Ghost is warm in a man's heart," he will love his fellow men, he will love the horse and cow; in a word, he will "love all." What a testimony this, against slavery! If the Holy Ghost, "warm in the heart," caused a man to love the beasts of the earth, how much more does it cause him to love his fellow man, his neighbor, as himself.

And from this it follows, that those slaveholders who use their neighbors' services without wages, and rob them of their personal liberty, do not possess the "Holy Ghost warm in the heart."—*Zion's Watchman.*

CHURCH MEMBERS IN CONGRESS.

The number of church members in Congress, according to a list made out a year or two since, is 41. They belong to different denominations, as follows:

Presbyterian, 14; Congregational, 10; Episcopal, 5; Baptist, 3; Roman Catholics, 2; Unitarian, 2; German Reformed, 2; Lutheran, 2; Methodist, 1.—The list was made a year or two ago, and embraces the Representatives only.

STATE OF RELIGION IN PORTLAND.

Several of the churches in this city are beginning to give cheering indications, that the Lord is about to revive his work. Many are anxious, and a number are rejoicing in the hope of pardon.—*Zion's Advocate.*

CLERICAL RIOT NEAR MONTREAL.—The Rev. Mr. Naud was lately removed by the Catholic Bishop from the curacy of Ronville, and the priest Lefranc appointed in his place. Naud refused to evacuate, when Lefranc went with a body of men armed with muskets, and turned his predecessor out at the point of the bayonet!

PARENTS' DEPARTMENT.

From the Mother's Monthly Journal.

DEAR MRS. KINGSFORD.—I send you the annual report of the Barnet Maternal Association, Vermont, for insertion in your very valuable periodical, if you will please accept it.

This happy anniversary of our Society reminds us of our obligations to the great Author and Giver of all our mercies, and calls for that lively gratitude which ought to inspire the heart of dependent creatures.

Though in the infancy of our Association, we have been called to experience the afflictive dispensations of Providence in the death of a beloved sister, one who had ardently engaged in the work, and could leave her dying charge to us to be faithful to the cause we had espoused, and, in addition, the removal of our directress to a distant part of the country; yet we are still constrained to say, "Hitherto hath the Lord helped us;" and we have prospered beyond the anticipations of the most sanguine.

When an enterprise has God for its author, the Holy Spirit moves the friends of Christ to co-operate with himself in accomplishing the purposes of his love; and when they die, the Spirit which wrought in them still lives, and constrains others to enter into their labors. Thus the work goes on, though they who have been active in its commencement do not continue, by reason of death. With such reflections do we introduce a brief report of our Society.

This Association was organized November 28, 1835, adopting a constitution drawn from the Boston and New York constitutions, with a little variation. Three different denominations associated themselves together, with that union of feeling which promised a happy result. The interest that was manifested in our Society at the commencement, has gradually increased. Accessions, from time to time, have been made; and we now number forty members, and about one hundred and sixteen children.

The Mother's Magazine and Mother's Journal are highly valued by us, and furnish a rich source from which we may draw many profitable lessons.

It may not be amiss, nor perhaps uninteresting, to detail the course of our operations. Experience has taught us that our meetings are more interesting and profitable when we pursue a regular plan; and, consequently, we thought proper to take up the subject of family government in a connected manner. In order to reduce to practice, as much as possible, what we hold in theory, we have thought best to pass such resolves as will stimulate us to consistency; and we are happy to say, that we think that mothers have been led to feel more of their responsibility as mothers, and the nature of parental duties, and the best method of discharging them, than ever they have done before. And we feel determined, more than ever, to press forward.

Our quarterly meetings have been attended by a large collection of children. They were arranged into classes, and questions selected, suitable for each class, proposed to them, with a view to enforce their duty to their parents and their God. Selections have also been read, and remarks made, with an endeavor to produce, if possible, the same desirable effect; and we can with pleasure say, that a pleasing attention on the part of the children has been observed, and parents have been gratified, and encouraged to go forward in this delightful work, in the full assurance that their efforts will not be in vain.

Encouraged by the success of the past, we would look forward to another year with firmness of faith and cheerfulness of hope. We feel that we possess high "vantage ground"—that we are the organs of a mighty influence, which must be felt, not only to the latest posterity, but through the endless ages of eternity—and that mothers, combined, can do more towards achieving the triumphs of our national glory, and renovating a lost and ruined world from the power and dominion of sin, and in hastening forward the reign of the Prince of Peace, than all other associated influence.

Then would we hail our sister associations, and encourage them to go forward in this great and glorious enterprise; humbly trusting on Almighty aid, that our endeavors may be blessed, and the world saved.—*A. F. B. Sec.*

Barnet, Passumpsic, Vt., Oct. 29, 1836.

Let other mothers in Vermont imitate their sisters in Barnet.—*Ed. Tel.*

REVIVALS.

From Zion's Herald.

GLASTENBURY CIRCUIT.—We are enjoying on this Circuit some very refreshing seasons. At one of the lecture appointments, we have had a revival from the time of our coming to the Circuit.—We now number about 100 as the subjects of saving grace, about 80 of whom have joined society; and though the work is not now progressing as powerfully as it has been, there are a number of instances of awakening among us still.

The subjects of this work have been mostly persons in the morning of life, though not wholly confined to this class; some in middle life, and a few who have numbered nearly fourscore years. In one family, persons in three different generations have been converted, and in one or two others, nearly all have passed from death unto life.

Yours, &c. GEORGE MAY,
ELAM CHAPIN,
S. Glastenbury, Conn., Dec. 3.

REVIVAL IN WHATELY, MASS.

Extract of a letter from Rev. William Hubbard, to the Publisher of the Christian Watchman, dated Goshen, Mass. Nov. 24, 1836.

As it is a season of spiritual drought in our churches generally, it may not be uninteresting to the friends of Zion, especially to feeble, depressed churches, to learn that some of its thirsty hills are experiencing a refreshing from the presence of the Lord.

The Baptist church in Whately has for several years remained in a very low, disheartened state; for seven or eight years past there had been but two or three added to their numbers; and they were reduced to the painful apprehension that they should very soon be under the necessity of giving up their visibility as a church of Christ. But the Great Head of the church has graciously appeared in their behalf, to rebuild this part of his Jerusalem.

A young brother Rice, from the Hamilton Institution, N. Y., has, for a few months past, been laboring with this people in word and doctrine; and the Lord of the vineyard has graciously approved, and is blessing with success, his untiring efforts to do them good.

There is encouragement to hope that a large harvest may yet be gathered into this fold of Christ.

From Zion's Herald.

WESTON CIRCUIT, VT.—I esteem it a high privilege to contribute a little to the revival department of your paper, as it is now in my power to do it. The Lord is mercifully reviving his work on the Western Circuit. It commenced in a corner of the town of Whitehall, at a meeting of several days continuance, held by myself and colleague the first of Nov. The first day of the meeting, the Lord was with us as of a truth; 8 or 10 came forward for prayers, and some few received comfort to their minds. The work at first, was principally confined to children of 10 or 12 years of age. It next commenced among the youth, and from them it passed to heads of families, where it became universal throughout the entire vicinity.

The work is spreading into several other towns; Londonderry, Landgrove and Peru, and bids fair, I think, to sweep through the whole circuit; that is, if I can judge of the signs of the times. Our congregations are in general large, respectable, and very attentive. The number of converts, is between 50 and 60, and a considerable number are inquiring what they must do to be saved. And although the reformation has been rapid in its spread for this thinly inhabited part of the country, there have not been many cases where persons under conviction have manifested any such great excitement, as I have witnessed in many other revivals; yet their convictions are rational, and their conversion appears to be clear and sound. Thus the Lord, is causing this solitary place to be glad and rejoice, and blossom as the rose.

All who have joined any where as yet, have joined us, and quite a number more I think, will join soon. All praise to the Father of mercies, for his redeeming grace. Yours with respect,

HENRY J. WOOLLEY,
Londonderry, Vt. Dec. 3.

REVIVAL IN WORCESTER, MASS.

Worcester, Dec. 5, 1836.

To the editor of the Christian Watchman:

Dear Sir,—A short time since, you intimated through the Watchman, that there was an unusual attention to the subject of religion in the Baptist Society in this place. That intimation was true; and as an evidence of the fact, I have the happiness to state, that yesterday I baptized fifteen joyful converts, who, together with six others that submitted to the holy ordinance of baptism two weeks since, were welcomed to the full fellowship of the church by receiving the pledge of fraternal love. A number more are rejoicing in hope, and others are anxious for their eternal welfare. More or less cases of hopeful conversion have occurred every week, for about two months past; and the work of God is in as interesting progress at the present moment, as at any previous period. Thus far the subjects of this work have been confined almost exclusively to youth; but we hope it may be extended to those of riper years. We are sensible that the Lord hath done great things for us, and that all the glory is due to him. We ask an interest in the supplications of the friends of Zion that the work may be deepened and extended, and multitudes be redeemed. The revival prevails among our Methodist friends, but to what extent I am not able at this moment to state.

Yours, in the bonds of the Gospel,
J. ALDRICH.

BARRE, MASS. The Lord has been and is graciously reviving his work, on some parts of this circuit. In Ware and Barre, a glorious revival has been progressing for some weeks. Some 70 or 80 have professed to find pardon, about 40 of whom have been received on probation. We have omens of good on other parts of the Circuit. We are expecting still greater things. Lord increase our faith. Yours in Christ,
M. P. ALDERMAN.

Barre, Mass., Dec. 3.